/627 cont./

must be fulfilled. We refer, first of all, to the regulations and customs that apply to a marriage contract. The important position of the woman in the economy assures her position within the family equal to that of the man. It is the strict social duty of every individual family, apart from any purely natural compulsion, to rear the children according to the prevailing principles and the established social aims. Beyond that, as a continuation and supplement of family rearing, the tribe or group also offers the young people at the time of maturity a community education in the youth initiation. There are many good reasons why this ceremony /628/ should be discussed in this section, although it is derived from the realm of religious ideas. In nothing else among the Yamana does the primitive state manifest itself so clearly as in the youth initiation, and it functions beyond the narrow legal boundaries of the family, exercising its own rights.

Several families are naturally associated through blood ties, but only loosely, and the reciprocal obligations growing out of this are the kind universally found among human beings. Five dialect groups have been established as associations of larger proportions, but these cannot be regarded as a division based on social principles (p. 199 /untranslated/). Moreover, there is no hierarchy based on birth and station, nor are there class differences which elsewhere rest on accomplishments or property. Finally, unification of the entire tribal community under a single head, such as a chief or magistrate, priest or sorcerer, did not take place among our Indians.

There are ancient tribal customs with the force of legal obligations, as well as definite principles about possessions and property, and the public sees to it that they are faithfully followed. It also gives and practices the cultivation of the universally familiar tribal virtues. Crimes against the assured duration of the family or against related groups are settled in smaller or larger combats. Although there is no special social division and no appointment of an authoritative person to rule the community, there is a distinct and binding power embracing all members of the tribe -- namely, the state, no matter how weak and undefined it still appears in its earliest beginnings.